The PROPHET APPROVED,

BY THE

WORDS

Of his Propheſie coming to paſſe.

BEING

A Declaration of the Meſſage which *Daniel Baker* received from the Lord to the Parliament, Counſel of State, Officers of the Army, Mayor and Aldermen of the City, met together the 6th day of this 8th month in the place falſely called *Chriſt-Church* in *London*, which day was ſet apart for Thankſgiving, but proved a day of perſecution, and voluptuous feaſting, to the grief of Gods Spirit.

Alſo a Letter from *Daniel Baker*, to the Mayor and Recorder of *London*.

Publiſhed by *Thomas Hart*.

That people may ſee the Lord hath his Prophets in this land.

LONDON,
Printed for *Thomas Simmons*, at the *Bull* and *Mouth* near *Alderſgate*, 1659.

To the Serious Reader.

OFten hath the Lord warned the Rulers of theſe Nations by his Servants and Prophets, in theſe late years and moneths; But they (high and ſtiff-necked) have ſlighted inſtruction, and caſt reproofe behind them, even until the judgement threatened and foretold of, hath overtaken them one after the other, becauſe none of thoſe that ſucceeded in the Rule and Government have hitherto laid it to heart, but when the Lord hath ſent his Servants to them, they have likewiſe refuſed and rejected the Counſel of the Lord, and ſo have provoked him againſt them; often was Oliver Cromwell *adviſed of the Judgement of the Lord againſt him and his family, if he did not repent, and when Gods decree was ſealed up againſt him to cut him off, he was let to know it about a moneth before it came upon him, and how the Lord would alſo ſtretch forth his hand againſt all that was high and liſted up in the Rule of theſe* Nations, *even from the one end thereof to the other, which ſhortly after came to paſſe; When* Richard Cromwell *came to the Government, he alſo was warned and foretold of what at laſt he found come upon him, likewiſe his packt aſſembly was told of their doom, together with their new houſe of Lords again eſtabliſhed to the diſhonour of the Lord of Heaven; The Army, when the Rule as well as the power was in their hands, for a little ſeaſon, before the return of the Long Parliament, were likewiſe warned to beware of that ſpirit which had led them aſide and betrayed them from their firſt love, even that ſpirit that is againſt liberty of Conſcience (which was once clearly aſſerted by them) they were bid to remember* Amaleck *(the Soul murthering, and conſcience-binding Clergy-man) and what they did unto them by the way when they were coming out of* Egypt, *how they ſmote the hindermoſt of them, even all the feeble and weak, when they were faint and weary, even* Amaleck *who feared not God, that his name, even the ſpirit and power of perſecution in the Clergy man, ſhould be by them blotted from under Heaven; but the Army not hearkening to the counſel of God then given, drunk a freſh of the Whores cup of ſorceries till they reeled and fell under her feet; of which alſo they were warned a ſecond time, and foretold of this hour that is come upon them, as may may be ſeen in a book tituled* Mene Tekel.

At laſt the long Parliament being returned by the providence of the Lord to try them again what they would do for God and his people, were often

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cited to their duty, and made acquainted with what the Lord expected from them; they also turning their backs upon the way of the Lord, and despising the Counsel of his servants, went on in the way of those the Lord had newly brought down, were often told, the Lord would rebuke them, and at last when they, with the Councel of State and Officers of the Army, were meet together with the Mayor and Aldermen of London in the Steeple house (falsely called Christ-Church) as they pretended to thank God, (but the Lord abhorred their sacrifice) this servant of the Lord Daniel Baker was moved of the Lord to go to that place, where he spoke part of what the Lord commanded him, but they would not hear him, but suffered him to be haled away, and beaten, and abused, and flung into Newgate (by the rude rabble;) the substance of what the Lord required him to speak to them, he had writ down just before he went to the Steeple-house, which I here present to thy view, also the words he got forth amongst them as they were haling him down, whereby thou mayest see how the Lord hath left them without excuse, having warned them of what he would bring upon them if they repented not, who were so far from hearing and fearing the words of the Lord by his servant to them, that the greatest part of them of the Parliament were ready to make or confirm a law, to keep the servants of the Lord from speaking, though according to the will and commandment of the Lord, in their steeple-house, like those that went before them; wherefore especially (and for that they delaied to deliver the Nation from the oppressor on every hand) hath the Lord so soon laid them aside with dishonour.

Nor let the Army think they shall escape the dreadfull hand of the Lord, breaking and confounding them also if they come not forth with true zeal for God and his people, and for the general good of all the peaceable people of this Nation, and deny themselves; I say, if they do not lay forth themselves for the Lord and his people (especially) and for the good of the whole Nation in General, but do labour to secure themselves, under and by a corrupt interest, they shall not prosper, for the Lord will break and confound them, and they shall be spued forth.

Here follows what the Servant of the Lord had writ down before he went into the Steeple-house aforesaid.

WHither are ye turning aside, Oye lofty mountains of the Earth, to nourish your hearts as in a day of slaughter, by which you condemn the Just, and betray the Innocent who do not resist you.

Wherefore assemble your selves together oh ye great Mountains, that the invisible everlasting God may poure forth upon your heads his indignation, and shatter and break you to pieces, and confound and overturn your devises, and give you up to the deceit and imagination of your own hearts lusts, forasmuch as you have vexed and grieved the eternal and invisible spirit of the *most high* whom you pretend to honour, but too manifest that *your own* you prefer before him and his Counsel.

Wherefore hear the Word of the Lord ye strong Oaks and lofty trees, your counsels are not good, and you have soon turned aside (out of the way) therefore the Lord of Hosts will meet with you, and with his besom of destruction will he sweep you all away in his anger, if you yet repent not speedily, and subject to the spirit of meek men, holy men, and of sound judgement in you.

Are not the eyes of all the honest hearted in the Nation, looking for this spirit to break forth in its power and life in the midst of you, and to shine over the Nations, that the Heathens round about might be amazed, astonished and confounded, and come to know that the power, and dread, and life of the everlasting God is in the midst of you?

And is it a time to feed your selves without fear, and to run greedily into the excesse of Ryot, to devour the Creatures, and to destroy the Creation upon your ungodly lusts?

Wherefore the indignation of the Lord as a fire is kindled, [and many of you shall feel it] against you; And wo be to the Hypocrites, the Lords soul abhors your prayers and solemn assemblies, *the day of your Calamity is at hand*, for ye have wearied the Lord of Hosts with your hypocrisies from time to time; why should ye be smitten or warned any more, seeing you have thus in the eyes of all people tempted and evil requited the Lord God, strong and powerful, dreadful is his everlasting name, who will take vengeance and ease himself of his Adversaries, who deal deceitfully with the everlasting (the *I am*, a) consuming fire.

Hear followeth the words which the Lord put into D, B's, *heart to speak or give forth, which stands a testimony upon the heads of Parliament, Army, Mayor, Aldermen and Citizens of* London *met together the 6th day of this 8th moneth, being the fifth day of the week, at the Steeple-house (falsely called Christs-Church) wherein obedience to the Lord, his body was given up to suffer, and the Testimony was thus given forth from him at that place, saying;*

HEar, hear, hear the word of the Lord, oh ye mountains and Inhabitants of the earth; the day, even the day of Gods visitation is upon your heads, for ye have chosen the way that is not good; wherefore assemble your selves together, oh ye strong Oaks, that the Lord might poure upon your heads his Indignation, for deceit and hypocrisie the Lords soul abhors.

As sure as the Lord over-turned them that went before you, so sure will the Lord overturn you.

FRIENDS.

Friends,

KNow ye that I am a man free- born in this Natien (the land of my Nativity) and have faithfully ſerved mygeneratiou in the late wars and commotions from time to time againſt the common enemies, namely the Kings, the Dutch, the Portugal, French, and Spaniard. and what I have from time to time ſuffered, at preſent I mention little; beſides the wounds and ſhedding of my blood, with my bones ſhot and ſhattered to pieces, and taken out of my body; And there was a time and times alſo, in the behalf of the Nation, I could ſay to one, goe, and he goeth, and to ten, come, and it was ſo; and to a hundred, do this and that, and it was done: but this is paſt away as the duſt before the wind; but behold I am this day in bonds for exercíſe of a pure conſcience, in obedience to the inviſible pure Spirit of the Lord God, in my heart, to which my ſoul is become ſubject; for its the higher power, and the moſt high that ſearcheth my heart, knoweth my heart, that I ſpeak the truth in his fear and dread in the truth, and lye not.

Now that you may not be altogether ignorant of what you have done, In the Lord have I freedom now to write to yee, to the end that you might have a more perfect underſtanding, what hath already been paſt concerning me, before and ſince the time of my impriſonment, and that yee might be altogether left without excuſe in the time of your tryall before the throne of the Lamb, ſlain ſince the foundation of the world, whether you now hear or forbear; but if the eye and ear of a good underſtanding be opened in you, to hearken to the cry of the oppreſſed within you, and without you, and let it go free by breaking the bonds of wickedneſſe within and without you (Read within and underſtand) of a truth my ſoule, into which the Lord God hath breathed his pure breath of life, and thereby it now only lives; will exceedingly rejoyce in the Lord, otherwiſe my ſoule in ſecret (as hitherto) ſhall mourn and lament over the oppreſſed ſeed, untill the Lord, ſtrong and mighty, ariſe to render vengeance upon the head of the oppreſſor, and to plead in truth with his righteous judgements, the cauſe of the innocent, who are the ſigns and wonders of theſe latter dayes, as in the dayes of old.

Now if you can believe my words, O ye men that ſhall dye? hearken and hear, and bear with me a moment, which I know you will, if you ſubject to the meaſure of that noble, juſt, equall, pure, meek principle, or ſpirit that was in Moſes, and behold I tell yee, is in you alſo, but 'tis exceedingly oppreſſed, let it ariſe to hear me, for to that only I deſire to be manifeſt.

On the ſixth day of the eighth moneth, and fifth day of the week, tidings came to me of a feaſt for the Mayor and Aldermen, Parliament and Army that day, upon which I weighed and pondered in my mind, whether it were a time to feaſt, and the Nation with her free-born inhabitants, ſo greatly oppreſſed under ſuch grievous yoaks and bonds of wickedneſſe, and ſo many poor, naked, blind and lame, that wants bread, and ſuch great things promiſed by ſuch wiſe men, (and whether the Lord God will not viſit for theſe things) and were going to

eat and to drink, and nouriſh their hearts, as in a day of ſlaughter; and immediately the power of the indignation of the Lord ſtirred within me, and his word, which is the higher power, I felt to be quick and powerfull, moved, and I immediately ſubjected to its command, which was to ſpeak theſe words in the Audience and preſence of you all aſſembled together, whether yon can believe me or not, or hear, or forbear; theſe words the everlaſting God put into my heart, and in obedience to his inviſible ſpirit of life, I ſpeak them forth, as yee may remember, if you did mind, thus, in the old Maſſe-houſe, called Chriſts Church.

Heare, heare, heare the word of the Lord, O ye Mountains and Inhabitants of the earth, the day, even the day of Gods viſitation is upon your heads, for yee have choſen the way that is not good, wherefore aſſemble your ſelves O yee ſtrong oaks, that the Lord might poure upon your heads his indignation, for deceit and hypocriſy the Lords ſoul abhorres.

And if thus to obey the Lord God be a tranſgreſſion of any of your Decrees or Laws, behold here is a body prepared to ſuffer, let Gods witneſſe, the light of Chriſt in your conſciences judg, & whether it be not better to obey God rather then man, judge yee; But if you reply, and ſay, thou madeſt a diſturbance, thou didſt diſturb the Miniſter that was praying, and we had a Law which was founded upon Queen *Maries*, that blood-thirſty perſecuters Law, which was three moneths impriſonment, after due accuſation and examination heard, and conviction of two witneſſes before two Juſtices of the Peace; mark that, to any one that ſhould on purpoſe maliciouſly, or contemptuouſly diſturb the Preacher; and becauſe her Law was not ſevere enough for the Prieſts, *Oliver Cromwell* and his Councel added three moneths more to it, but I have fulfilled that Law, by ſuffering under it with many more, as a teſtimony againſt it; and the Founders and Builders up of it, for ever; but this late Parliament have made this Law null and void; However, thou oughteſt to be had to priſon, and to ſuffer; what? without a Law? becauſe thou diſturbeſt us, and we cannot believe that it is according to Chriſt or his Apoſtles doctrine, though we call the Scripture our Rule, may ye ſay in your hearts, and God is a God of order, and he is not the Authour of confuſion; To which I anſwer, he that ſpeaks true and ſober words, in obedience to the moving and commandment of the Lord, without reſpect of perſons, dayes, place or time, is not diſorderly, nor the Authour of confuſion; and if you were in all things guided by Moſes, Chriſt, his Prophets, and Apoſtles ſpirit; yet oppreſt in bondage, in you, ye would know it: but they are diſorderly, that break forth into confuſion, and are like Bears, Lions, Dogges, and wolves, in their devouring nature, to rent, tear, and devour, knock down, dragge, and offer violence, and buffeting a poor ſingle Lamb, or Friend of Chriſt, both in and out of the Synagogue, or Maſſe-houſe, and dragge the poor Saints before the Judgement Seat.

Neither is it contrary to the Apoſtles doctrine, who ſpake (by the Spirit of Chriſt Jeſus the light in him) who ſaid, if any thing be revealed to another that ſits by, let the firſt hold his peace; and as many poor wiſe men that were among you, even they might have ſeen and felt, that I was not out of the Apoſtles doctrine, neither ſpake contrary to the pure ſpirit that gave forth the Scriptures of truth, but ſtood up a certain time in the fear & dread, and power of the Lord God, before I ſpake forth the words, ſo that the Prieſt had time to have ſtopt & held his peace; & if he had done ſo, together with the bruitiſh people, or rude multitude,

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it would have been good order, and according to the Apostles doctrine, and Scriptures of truth; and after I had spoken the words of the Commandement of the Lord forth, I know I should have departed in Gods fear and peace orderly as I came in; yet notwithstanding, I neither resisted, nor offered violence to either man, woman, or child, and it would have been a noble thing of any of you Magistrates, chief Captains, Colonels, or Souldiers, and according to your place, to have called out or used means to have restrained the disorderly, rude, bruitish people, from dragging, pulling, or tearing me to pieces, or from buffeting me in the face, and from pulling my hair, and beating, and dragging me, See *Act.* 23, 9, 10. Even in and forth of your high place of worship, and from dragging me to prison, contrary to your Laws without *Mittimus*, or being called before any of you, who should without delay have heard a lawful triall, and true witnesses, with due accusation, that you might then have signified the crimes to the Goaler, and this had been but reasonable; and in such a matter, him whom the Priests and professors, and profane of England, call a Heathen, Namely, *Festus*, was more noble, and will judge you, See *Acts* 23. 27. verse, but they, who all of them are called Christians, but more like, yea, and far worse then Heathens, that know not the dreadfull God among them, in their rage and enmity dragged and threw me into the Goale New-gate, & after they had thus thrown me into the Goal, as if I had been a dead dog, or swine, they beat me there with a staff, besides, one unreasonable merciless man struck me over the bare head with a staffe, even in the Idols Temple, being at the same time dragg'd between four or five men.

And Friends, this was disorder, tyranny, cruelty, oppression, and injustice, and it had been better you had been found executing true and sound justice and judgment, without respect of persons, gifts, or rewards; (when shal it once be?) then to have thus met to feed your selves without fear over the oppressed seed; and Magistrates, that are to rule for God, will, and in his pure noble principle in them, should be just men of truth; a terrour to evill doers, that offer violence in the devouring nature against the innocent, (whose praise is not of men, but of God; and such as rule for and with him) and for these and a multitude of such like things will the everlasting God of truth visit the haughty oppressors, and persecuting priests and Magistrates of Englands Nation, and dominions, whose day of visitation, of salvation, is hastening over their heads, who to this day have rejected its appearance.

And although there was not found among all the multitude, after I had waited two dayes before your Judgement Seat, one man, woman, or child, that did, or could accuse me of the breach of any Law, except it were one or two of you that sate upon the Judgement Seat, did accuse me. Now consider (if you be a little coole) with the spirit of wisdom, meekness, and of sound judgement, whither I have done or spoken any thing contrary to any Law or Decree (if you can make it appear, do it without delay; for behold I am yet under your hand, and behold here's a body in which I am prepared to suffer) as I demanded before all the people assembled before your Judgement Seat, that it was but reasonable, and an equall thing to shew and convince me by the Law before the people, what evill I had done either in word or action, but no Law was brought or admitted to be read to or against me, and so this reasonable thing was denied me; and herein you cannot be said to be noble, while you thus turn the sword against the innocent; and the Lord God will plead with you for it; for the Lord is nigh at hand to try

you,

you, and to judge and reward for all your deeds done in every of your particular body; And thou *John Ireton*, instead of doing Justice, and executing true and sound Judgment, after true searching and enquiring into the nature and ground of a matter, and so to plead the cause of the innocent, whose consciences are exercised towards God, this would have been thy honour; but even thou replyedst, and sayedst, *Take him away, he is mad.* Alas poor man, thou knowest not what thou hast done, and surely I perceive thou dost not yet know or believe, against whom thou, together with the rest of the persecuting Magistrates and Priests of *England*, *Scotland*, and *Ireland*, have lifted up your hands; and behold this testimony I give forth, whether you can believe, or receive it or nay, that here is three of us in bonds in New-gate Goale; namely, *Humphry Bache*, *Anne Gould*, and *Daniel Baker* (committed by your order and wills) who, as sure as the Lord God hath given you and all men breath and life, and all things, so sure are we his Servants and Friends, and worship him in spirit and in truth; for he who is a most pure, invisible, eternal spirit, hath sought and found us, and we are in him that is true, and so is our testimony, and therefore cannot lye nor swear, nor give flattering titles to any man, if we should, the Lord our God, whom we serve, would condemn us, and we assuredly know, that the whole world lyeth in wickedness; and therefore in love to the world on the Lords behalf as his friends, we testify against the deeds and friendships, and honours thereof, for they are evill, and its enmity to our God, who is the living God. And this know assuredly from my hand, that is guided by the good spirit of the Lord, to write these things, that I am this day in bonds for the testimony of him that saves from sin, and for the exercise of a pure conscience, who desires that in the day and time of your tryal, when the tribes of the earth shall mourn (and they shall look upon him (the Light) whom they have rebelled against, and pierced.)

That these things where Repentance unto life is truly witnessed, may not be laid to your charge; who yet sit in the habitations of cruelty and darkness, and I am with that which is the condemnation of the unjust, but is the life of the Just.

New-gate, this 17. of the 8th, month,
and 2. of the week. 1659.

DANIEL BAKER.

Something after to the Officers of the Army.

FRiends, in love to your soules and bodies is this, desiring you to call to Remembrance the many warnings which the Lord our God hath given by his servants to Protectors (so called) and to Parliaments, that they might escape his judgement, which (because of their hard-heartedness, and carelesness towards Gods Councel) hath overtaken them at unawares. And unlesse ye repent, and turn to the measure of Gods Grace, and doe the things that are Right, ye shall not escape. The Righteous lives in everlasting peace, but the wicked are shut up in darkness, till the great and terrible day of our God, which is at hand; wherefore, whilst you have part of a day, prize it, and believe the warnings of the Lord to you, lest ye also suffer.

THE END.